



**Membentuk Masyarakat Harmoni: Pendekatan Hadith Sahih Bukhari  
Dalam Menangani Isu Sosiopolitik di Malaysia**

*Forming a Harmonious Society: Hadith Sahih Bukhari's Approach to Handling  
Sociopolitical Issues in Malaysia*

بناء مجتمع متناغم: نهج صحيح البخاري في معالجة القضايا الاجتماعية والسياسية في ماليزيا

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**Abstrak**

Malaysia, sosiopolitik yang terdiri pelbagai agama, berbilang bangsa dan kaum. Sosiopolitik mengalami ketegangan dan cabaran-cabaran dalam menguruskan kemajmukan sosial. Isu-isu yang berbangkit dalam menghadapi cabaran kepelbagaian masyarakat mengalami ketegangan antaranya sikap perjudis antara kaum, identiti etnik yang menghalang perpaduan dan perbezaan pemikiran dan kepercayaan serta kebiasaan kaum-kaum. Ini memerlukan kepada satu alternatif bagi membina masyarakat yang membawa kepada keharmonian, keamanan dan interaksi positif antara kaum, agama dan budaya serta bangsa. Justeru itu, pencapaian dalam membina masyarakat majmuk didasari oleh elemen kestabilan politik, kesepaduan masyarakat dan keharmonian negara. Kajian ini menggunakan metode kualitatif dengan meneliti data-data dan menganalisis dokumen termasuk pemerhatian terhadap isu-isu semasa dalam sosiopolitik. Data utama kajian iaitu menggunakan kitab sahih al-Bukhari. Objektif kajian ini, menganalisis penyelesaian pembinaan masyarakat majmuk dari perspektif hadith sahih al-Bukhari dengan di aplikasikan dengan nilai-nilai keharmonian masyarakat majmuk, nilai kestabilan politik, nilai keadilan sosial dan dan memupuk nilai kesepaduan sosial. Hasil kajian mendapati nilai-nilai seperti keharmonian, kestabilan, keadilan, kesepaduan sosial menjamin negara yang berasaskan kepada negara bangsa Malaysia. Implikasi kajian mendapati nilai-nilai dalam sosiopolitik membantu memperkukuhkan hubungan antara masyarakat majmuk dan pemimpin politik, serta memastikan keharmonian dan kestabilan sosial di Malaysia.

**Kata Kunci:** Sosiopolitik, Masyarakat Majmuk, Sahih Al-Bukhari

**Abstract**

*Malaysia, a sociopolitical which consists of various religions, several nations, and peoples. Sociopolitics experiences tensions and challenges in managing social pluralism. Issues that*

arise in the face of the challenges of diversity in society experience tension, including gambling attitudes between groups, ethnic identities that hinder the integration and diversity of thoughts, beliefs, and habits of groups. This requires an alternative for building a society that leads to harmony, security, and positive interaction between people, religions and cultures, and nations. Therefore, achievements in developing a pluralistic society are based on elements of political stability, societal cohesion, and state harmony. This study uses qualitative methods by examining data and analyzing documents, including paying attention to current sociopolitical issues. The main data for the study uses the Sahih al-Bukhari book. The objective of this study is to analyze the solution of fostering a pluralistic society from the perspective of the hadith of Sahih al-Bukhari by applying the values of harmony in a pluralistic society, the value of political stability, the value of social justice, and fostering the value of social cohesion. The results of the study found that values such as harmony, stability, justice, and social cohesion guarantee a state that is based on the Malaysian nation-state. The implications of the study find that sociopolitical values help strengthen the relationship between a pluralistic society and political leaders, as well as ensuring social harmony and stability in Malaysia.

**Keywords:** Sociopolitics, Pluralistic Society, Sahih Al-Bukhari

#### الملخص

ماليزيا، مجتمع اجتماعي سياسي يضم أدياناً وأثماً وشعوباً متعددة. يواجه هذا المجتمع السياسي توتراتٍ وتحدياتٍ في إدارة التعددية الاجتماعية. وتشهد القضايا التي تنشأ في مواجهة تحديات التنوع في المجتمع توتراً، بما في ذلك المواقف المجازفة بين الجماعات، والهويات العرقية التي تعيق اندماج وتنوع أفكار ومعتقدات وعادات الجماعات. وهذا يتطلب إيجاد بديل لبناء مجتمع يُفضي إلى الانسجام والأمن والتفاعل الإيجابي بين الناس والأديان والثقافات والأمم. لذا، فإن تحقيق مجتمعٍ تعدديٍّ يعتمد على عناصر الاستقرار السياسي، والتماسك المجتمعي، وتناغم الدولة. تعتمد هذه الدراسة على منهج نوعيٍّ من خلال دراسة البيانات وتحليل الوثائق، مع التركيز على القضايا الاجتماعية والسياسية الراهنة. وتعتمد الدراسة بشكلٍ رئيسيٍّ على كتاب صحيح البخاري. تهدف هذه الدراسة إلى تحليل حلول تعزيز مجتمعٍ تعدديٍّ من منظور حديث صحيح البخاري، وذلك بتطبيق قيم الانسجام في مجتمعٍ تعدديٍّ، وقيمة الاستقرار السياسي، وقيمة العدالة الاجتماعية، وتعزيز قيمة التماسك الاجتماعي. وقد توصلت نتائج الدراسة إلى أن قيماً كالانسجام والاستقرار والعدالة والتماسك الاجتماعي تضمن دولة قائمة على نموذج الدولة القومية الماليزية. كما تشير نتائج الدراسة إلى أن القيم الاجتماعية والسياسية تُسهم في تعزيز العلاقة بين المجتمع التعددي والقادة السياسيين، فضلاً عن ضمان الانسجام والاستقرار الاجتماعي في ماليزيا.

**الكلمات المفتاحية:** السياسة الاجتماعية، المجتمع التعددي، صحيح البخاري

## INTRODUCTION

This topic emphasizes the concept of building a harmonious society through a hadith approach, which is a crucial aspect in resolving socio-political issues, particularly in the context of pluralistic Malaysia. It also provides an overview of the use of authentic hadith sources as a basis for proposing and implementing solutions.

A pluralistic society is a group that differs in terms of religion, race, and culture. A pluralistic society is defined as a unity formed and composed of various communities and unites various races, cultures, and religions within a society and also within a nation. To achieve prosperity in Malaysia today, several challenges must be overcome to build harmony in relations between various religions and races, including: [1] prejudice, which is a prejudicial attitude toward other groups based on factors such as religion, ethnicity, or culture. [2] ethnic identity, which views excessive reinforcement of ethnic identity as hindering unity and harmony. [3] Interracial and religious issues, including differences in approaches, beliefs, and customs between community groups, can lead to tension. In line with the concept of living in society, accepting diversity as a means of achieving peace and tranquility will lead to stability from a political, economic, and social perspective (Shamsul Amri, 2012). In the context of Madani Malaysia, this emphasizes harmony and societal unity through six core principles: Sustainability, Prosperity, Creativity, Respect, Trust, and Kindness. Civilizational values such as *ukhuwah* (brotherhood), justice, good morals, and morality are also crucial in shaping a civilized society and a developed, peaceful, and prosperous nation. In building a pluralistic society, we need to understand and respect differences and work together to achieve harmony and unity (Enizahura, 2024).

Malaysia is a democracy, and its development achievements are achieved through a pluralistic society (Kareem, 2015). The increase in Islamization in Malaysia from 1980 to 2023 has made Malaysia a constitutional state with a non-Muslim minority (Shukri, 2023). National development is driven by humanitarian principles and values that must be instilled in everyday life. These values play a role in building a pluralistic society. In this regard, the purpose of this research is to analyze the challenges in building a pluralistic society and present solutions based on the Prophet's hadith in the holy book al-Bukhari.

## METHOD

This article focuses on the concept of building a pluralistic society based on the Sahih al-Bukhari. Data collection will utilize Document Analysis. The primary documents of this study are selected authentic hadith from the Sahih al-Bukhari. In analyzing the data, this study uses an inductive approach. Furthermore, the inductive method will be used to generate themes based on the selected and analyzed hadith in Sahih al-Bukhari.

The article cited by Enizahura (2024) entitled "Harmony of a Pluralistic Society within the Malaysian MADANI Framework: A Preliminary Analysis of Community Values in Building a Pluralistic Society" highlights the values expressed, namely inter-racial harmony. Meanwhile, this book examines hadiths related to social issues, namely Omar Suleiman (2021), who published a book entitled "40 on Justice: The Prophetic Voice on Social Reform," in which he compiled forty hadiths related to justice. The compilation of hadith covers various topics such as racism, oppression, discrimination, the rights of various parties, including neighbors, employers, and employees, favoritism, refugee issues, gender equality, disability and mental

illness, the environment, and others. This book is useful in explaining the prophetic approach in addressing issues of social injustice during the Prophet's time. Through this compilation of hadith, readers can analyze that the Prophet Muhammad is the manifestation of justice commanded by God through the principles of the Quran. Therefore, this study aims to fill the gap in extracting hadiths in *Ṣaḥīḥ Al-Bukhārī* by examining them. Based on the literature presented, social justice in Islam has been explained, which includes several aspects such as Allah Al-Adl, Al-Muqṣīt, and Al-Haqq, upholding human dignity, human equality, justice, and prosperity, elements of *farḍ ain* and *farḍ kifāyah*, *maqasid*, and the role of the Prophet in upholding justice in society.

## LITERATURE REVIEW

Malaysia remains a peaceful country, although there are still several gaps that need to be addressed wisely by the government and the people themselves. This is because national peace cannot be achieved without cooperation from all parties in various aspects of society. However, a conducive environment is still the basis for a peaceful situation in Malaysia, even though it is not complementary to the meaning of 'universal'. This is because several main aspects still need to be emphasized seriously and consistently so that universal peace can be realized. In the context of Malaysia, environmental aspects, human rights, and politics are still labeled as the main basis for achieving universal or global peace (Zul'azmi & Zailan, 2019).

Racial diversity refers to between one race and another in creating harmony and prosperity that is based on the concept of peace and justice in line with the demands of Islamic law in the form of cooperation (Zulkefli & Wan Nurul Anis, 2018). As such, Akram Diya stated an implementation founded by the Prophet Muhammad SAW in a plural society in Medina by creating cooperation among races and religions (Imtiyaz, 2016). Today, looking at the context of a plural society in Malaysia, Zainal Kling (1985) argues that a plural society in Malaysia is a diversity or diversity of ethnicities and cultures within the national parent environment based on indigenous culture. Until now, in general, society in Malaysia still has the characteristics of a plural society because each race and ethnic group still lives together. However, the identity of each ethnic group is still maintained, and traditional practices inherited from generation to generation are still practiced (Enizahura, 2024).

The philosophical basis of the Prophet's *da'wah* is peace and justice (Mir & Ahad, 2019), and this is translated through the principle of unity, which is one of the principles of social justice. In addition, the Medina Charter (*Ṣaḥīfah Madīnah*) built by the Prophet succeeded in uniting communities from different backgrounds, such as Muslims of Medina, Jews, and Christians, to become one nation (*ummah*) by providing freedom and sharing rights and responsibilities in defending *Madīnah*. The Prophet's actions are proof that one of the basic principles of the Quran is the equality of human beings regardless of social background, race, skin color, or economic status, where they are treated fairly under his leadership. Previous studies have recorded several studies on the discussion of social justice in the hadith. Chandra Muzaffar's (1996) discussion explains this plural society, including the attitude of Islamic leadership. It is generally known that Islam is a philosophy of life that advocates acceptance of non-Muslim minorities, and they are not hostile to the Muslim community.

The highlights of the study related to the concept of society in the Malaysian context are explored by Mohd Zuhdi's (2021) study entitled *Conceptualization of Fiqh al-Tacayush*

Malaysia in the Context of Socio-Religious Relations and its Application in the Islamic Education Curriculum. Meanwhile, related to the concept of life, together with the application of the peace principle in the state of Penang are several community issues that arise in achieving the goals and objectives of life in peace and tranquility. The success in solving various problems in Medina illustrates the greatness of the Prophet Muhammad SAW as a leader in Medina. At the beginning of the establishment of the Islamic state, the Prophet Muhammad implemented social justice through the *muakhakh* (brotherhood) system between the *muhājirīn* (Muslims from Mecca) and the *anṣar* (Muslims from Medina) in the process of establishing an Islamic state centered on monotheism.

According to Mohd Zuhdi (2021), the Prophet Muhammad (PBUH) implemented social principles by looking at the local situation and circumstances by recognizing diversity, religious freedom, justice, opposing tyranny and oppression, and spreading *da'wah* in a wise, trustworthy, and responsible manner. Since Independence, tolerance has required strength and support from Malay culture and the Malay community to facilitate the process of inter-racial cooperation by Malay leaders (Siti Noor Atikah, Ahmad Sunawari & Yusri, 2021).

## **DISCUSSION**

### **The Challenge Of Building Social Diversity In Malaysia**

A society consisting of different racial, cultural, and religious groups makes it a long-term challenge in managing this social pluralism. This challenge exists mainly in the aspect of forming harmony, peace, and positive interactions between different races, religions, and cultures. The harmony of societies of various religions and races is also an important issue. Meanwhile, there are issues in a plural society in sociopolitics in Malaysia that are debated in the name of political pluralism. This is because the issue of racial diversity is portrayed as an issue of inequality in the racial society (Hatib et al. 2021). An important value for shaping human life to achieve the purpose of society is to create balance, stability, and harmony, as well as multi-racial peace by implementing the principle of justice. Justice issues concerning relations between races, cultural and language issues, and economic issues require this value (Rahman et al. 2023).

Sociopolitics plays an important role in creating an atmosphere of peace and harmony among Malaysians. The Government is responsible for upholding the Constitutional Monarchy, parliamentary democracy, the supremacy of the Constitution, the rule of law, the Federal administrative system, respecting and guaranteeing the fundamental rights of the people based on the Federal Constitution (Mohamad 2019). The people are responsible for supporting the policies implemented by the Government to ensure national peace and stability. These principles must be respected and adhered to by all Malaysians regardless of political beliefs, religion, ethnicity, origin, and social status (Awang Nib Zuhairi Awang Ahmad et al. 2022; National Security Policy n.d.).

Although diversity is a source of strength, it also brings various challenges in the effort to build a harmonious and prosperous society. National Identity: The formation of an inclusive national identity that respects and encompasses ethnic, religious, and cultural diversity. Racial Unity: Overcoming strong ethnic sentiments and promoting shared values. Social Integration: Promoting interaction and dialogue between different communities to strengthen social relations.

Understanding and overcoming the challenges in building a plural society in Malaysia requires a comprehensive approach, which takes into account social, economic, and cultural aspects. From the perspective of the Prophetic hadith, several principles can be applied to achieve unity and harmony in a plural society.

### **Hadith Of The Prophet: The Key To Solving The Problems Of The Ummah**

This topic emphasizes the role of the hadiths of the Prophet Muhammad SAW as a source of solutions to the problems faced by Muslims. It also reflects how hadith can be used as a guide in various aspects of life, including in dealing with contemporary issues.

#### **The value of harmony**

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ، مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى

The translation: *"The parable of the believers in their relationship, love, and helping each other is like one body. If one member complains, then the whole body complains, then the whole body will complain of not being able to sleep and fever".* (Al-Bukhari, Sahih al-Bukhari. Hadith No: 6011)

أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى أَعْجَمِيٍّ، وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ، وَلَا لِأَحْمَرَ عَلَى أَسْوَدَ، وَلَا لِأَسْوَدَ عَلَى أَحْمَرَ إِلَّا بِالتَّقْوَى

Translation: *"There is no advantage for an Arab over a non-Arab, nor for a non-Arab over an Arab, nor a white over a black, nor a black over a white, except by piety."* (Sahih Bukhari, Kitab al-Iman, Hadith No. 30)

Education about equality and the importance of respecting all races and ethnicities. Awareness campaigns to eliminate negative stereotypes and promote Islamic values that emphasize equality and piety. To understand the value of harmony, the discussion should look at the role of society in achieving social justice. This is because this value creates a society to contributes to the implementation of harmony among others [1]. Education and awareness of its application, society needs to understand its rights and understand social justice issues. Education and awareness will help them recognize injustice and take action. [2] active participation of the Society needs to be actively involved in the decision-making process. This includes voting, voicing opinions, and supporting initiatives that fight for justice. [3] Support for vulnerable groups, i.e., society can help the less fortunate groups by providing moral, physical, or financial support. This includes helping the poor, homeless children, and the elderly. [4] promoting unity, in which communities work together to overcome differences and conflicts. Unity between ethnicities, religions, and cultures is essential to achieving social justice (Malik 2023). [5] Opposing discrimination, communities should oppose discrimination and injustice. This includes opposing discrimination based on gender, ethnicity, religion, and social status.

#### **The value of stability**

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِخْ رَائِحَةَ الْجَنَّةِ، وَإِنْ رِيحَهَا تَوَجَّدَ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا

Translation: *"From Abdullah Ibn Amr from the Prophet SAW said: Whoever kills a (disbeliever) who has made a treaty (with the Muslim government), then he will not smell the fragrance of Paradise, because indeed the fragrance of Paradise can be smelled from a distance of forty years' journey.* (Al-Bukhari, Sahih al-Bukhari. Book of Jizyah and Mawaada'ah. Chapter on the sin of killing someone under a treaty without committing a crime. Hadith No: 6403)

إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرٍ مِنْ نُورٍ، عَنْ يَمِينِ الرَّحْمَنِ عَرْجٌ وَجَلَّ -وَكُنَّا يَدَيْهِ يَمِينٌ- الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُّوا

Translation: "Indeed, the just will be on pulpits of light with Allah, namely those who are just in their rulings, their families, and what they lead." (Sahih Bukhari, Kitab al-Mazalim, Hadith No. 2447)

The solution to the challenge of building a plural society in Malaysia involves several important aspects. The approach introduced is as follows: [1] the harmony of a plural society, namely harmony between communities of various religions and races is prioritized, this includes overcoming prejudice, ethnic identity, and issues between races and religions (Malik et.al 2023) [2] dialogue and religious tolerance; interfaith dialogue and religious tolerance are seen as important ways to address inter-racial tensions. This involves finding common ground and fostering understanding between Malaysians of different religions (Amin 2017) [3] implementing national plans: implementing pluralistic society unity is aided by the introduction of national plans such as the 1 Malaysia idea (Khairi 2011), the Malaysian family, and the National Unity Action Plan 2021-2030 [3] overcoming challenges by studying and overcoming issues and challenges in forming a pluralistic society, such as building a national identity and strengthening the unity of a multi-racial, religious, and cultural society (Ismail 2021) [4] Malay tolerance focuses on political demands and recognition of citizenship status as well as Article 153 of the Federal Constitution of Malaysia to harmonize racial pluralism in Malaysia. These approaches emphasize the importance of values such as brotherhood, justice, and morality in forming a civilized society and a developed, peaceful, and prosperous country. Therefore, implementing justice in all aspects of life includes upholding laws that involve various religions and organizing interfaith dialogue to understand and respect differences.

### Social Justice Values

وَمَنْ يَسِّرْ عَلَى مُعْسِرٍ، يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ

Translation: "Whoever eases the affairs of a person in difficulty, Allah will ease his affairs in this world and the Hereafter." (Sahih Bukhari, Kitab al-Sulh, Hadith No. 2692)

Encourage an attitude of helping others and easing their affairs regardless of background. Government policies should ensure fair distribution of resources and equal opportunities for all. Society should practice the values of justice in daily life. This includes respecting the rights of others and ensuring equality of opportunity (Islam et.al, 2017).

### The value of social cohesion

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَتْ عِنْدَهُ مَظْلَمَةٌ لِأَخِيهِ فَلْيَتَحَلَّلْهُ مِنْهَا، فَإِنَّهُ لَيْسَ تَمَّ دِينَارٌ وَلَا دِرْهَمٌ، مَنْ قَبَّلَ أَنْ يُؤَخَّذَ لِأَخِيهِ مِنْ حَسَنَاتِهِ، فَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ أَخِيهِ فَطُرِحَتْ عَلَيْهِ

Translation: "From Abu Hurairah RA, that the Messenger of Allah SAW said: "Whoever has (done) injustice to his brother, let him free himself from that injustice (ask for forgiveness) because indeed (on the Day of Judgment) dinar and dirham will not benefit him at all, until his good deeds are taken for his brother (to atone for the injustice done). If he has no more good deeds, then the evil deeds of his brother will be taken and thrown on him." (Al-Bukhari, Sahih al-Bukhari. Book of oppressive and coercive acts. Chapter: Whoever has done injustice to his brother, let him free himself from that injustice (ask for forgiveness). No Hadith: 6534)

لَا يُؤْمِنُ أَحَدُكُمْ، حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

Translation: "None of you has faith until he loves his brother as he loves himself." (Sahih Bukhari, Kitab al-Adab, Hadith No. 13)

This hadith emphasizes the concept of brotherhood and support between individuals, which is an important foundation in achieving unity in a plural society. It teaches that every individual in society should help and strengthen each other, just as the bricks in a building support each other for the stability and strength of the overall structure.

Strictly, the Prophet Muhammad SAW emphasized the importance of justice and equality in society. This includes giving equal rights to all citizens regardless of ethnic or religious background. The prophetic hadiths encourage Muslims to establish brotherhood with all humans, which helps foster respect and understanding between races. The Prophet SAW taught tolerance and dialogue as a way to resolve conflicts and strengthen relationships between people.

In the Malaysian context, this principle can be used to promote respect, understanding, and cooperation between different ethnicities and religions, which in turn will help strengthen national unity. This hadith also reminds us of the importance of maintaining good relations between all members of society, regardless of their differences in background. This is a very relevant and useful principle in the effort to build a harmonious and united plural society. These principles, when practiced, can help build a harmonious and united society, where each individual feels valued and is part of the whole society. These principles are also in line with universal values that promote peace and harmony between humans.

Plural societies play an important role in building a plural society in Malaysia in several ways [1] fostering racial unity through media such as newspapers and television playing a role in instilling racial unity by conveying information that promotes harmony and overcoming prejudice [2] promoting dialogue and tolerance being a platform for dialogue between races and religions, facilitating communication and interaction between communities of various backgrounds (Ali 2021) [3] mass media education and awareness help increase awareness and education about the importance of social and cultural unity in a plural country [4] strengthening social cohesion that allows individuals from various ethnicities to get to know each other and strengthen relationships, which contributes to social cohesion [5] conveying positive values playing a role in conveying positive values and promoting a sense of belonging in society, which is important for building a plural society (Rahman et.al 2019). It is a medium for promoting harmony and unity, which is important in ensuring that the country's stability is always guaranteed. The solution is to organize programs that promote unity, such as sports, brotherhood, and community activities. Emphasis on education on the values of brotherhood and love in Islam, which must be emphasized in life.

These values, when integrated and practiced in daily life, can help build a harmonious and united plural society in Malaysia. This is in line with the principles of Islam, which promote goodness, justice, and brotherhood between all humans, regardless of ethnic or religious differences.

## CONCLUSION

Islam emphasizes human relationships in society, as in the words of Allah SWT al-Hujurat 49:13, talking about human beings engaging in social interaction by getting to know each other and being friendly with each other despite different races and tribes. These values, such as the value of harmony, the value of stability, and social cohesion in a plural society, lead to harmonious relationships and create a community that understands each other without



ignoring Islamic values, which are the main foundations of human civilization. In a plural society in Malaysia, there are values that are stated to need to be focused on to ensure harmony and stability. Islamic values include Ukhuwah (Brotherhood), which encourages good relationships between all communities, regardless of ethnic or religious background. Ukhuwah strengthens unity and mutual assistance between human beings. Justice is an important foundation in a plural society. All individuals must be treated fairly, regardless of race, religion, or lineage. Justice ensures that the rights of all citizens are respected and protected. Meanwhile, good morals and good manners, such as honesty, trustworthiness, and love, need to be emphasized. This forms the basis for good relations between individuals and communities. Awareness of other cultures requires a pluralistic society to understand and appreciate the cultures, customs, and traditions of other communities. This helps reduce conflict and strengthen unity. Awareness of other religions is also a value that involves appreciation for the religious beliefs of others. Respecting religious differences and understanding different religious practices builds harmonious relations. Cooperation between multi-racial communities is important for developing the country. All parties need to work together in the economic, educational, and social fields to achieve mutual progress. Sensitivity to awareness of social issues involves awareness of issues such as poverty, health, and education. Pluralistic societies need to work together to overcome these problems for the common good. Awareness of history, by understanding history and joint struggles, helps to appreciate the struggles of national figures and strengthen the Malaysian identity. Awareness of unity encourages all citizens to unite and respect unity as the foundation of the country. Unity ensures national peace and stability. Therefore, awareness and appreciation of these values will help build a harmonious, tolerant, and prosperous pluralistic society in Malaysia.

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